

B. 8F

Church Messenger

Diocese of



Edmonton

VOL. VI.

EDMONTON, AUGUST, 1937

No. 88

Bishop

The Right Rev. A. E. Burgett, M.A., D.D.

Archdeacon

Ven. F. C. Cornish, D.D.

Canon Residentiary

Rev. Canon E. Pierce-Goulding, B.A., L.Th.

Honorary Canons

Rev. Canon C. F. A. Clough, Rev. Canon G. McComas

Rev. Canon W. Leversedge

Rural Deans

Edmonton, Rev. G. G. Reynolds, B.A., L.Th.

Vermilion, Rev. Canon W. Leversedge

Wetaskiwin, Rev. W. N. Nainby

Jasper, Rev. R. E. Bradshaw, M.A.

Wainwright, Rev. A. Wallis.

Chancellor

W. Dixon Craig, K.C., B.A., LL.B.

Secretary-Treasurer

Ven. F. C. Cornish, D.D.

Synod Office: 11717 93rd St., Edmonton, Alta.

Bishop's Commissaries in British Isles

Rev. A. W. Bedford, 15 Park Road, Winchester, England

Rev. H. S. S. Jackson, 2 Beverley Road, Monkseaton, Northumberland,
England

St. Catherine's Residence

9707 107th St. Phone 24332 EDMONTON

A cheerful and comfortable home for women,
business girls and girls of school age.

For terms apply to:

THE SUPERINTENDENT

We invite you to try our

DINING ROOM SERVICE

You will enjoy it

The Corona Hotel

Phone 27106 for reservations

Imperial Bank of Canada

Authorized Capital.....	\$10,000,000
Capital Paid Up.....	7,000,000
Reserve Fund.....	8,000,000

HEAD OFFICE, TORONTO

The Bank transacts every description of banking business, including the issue of Letters of Credit and Drafts on foreign countries, and negotiates and receives for collection paper on any place where there is a bank or banker.

SAVINGS BANK DEPARTMENT

Interest allowed on deposits of \$1.00 and upwards from date of deposit and credited half-yearly.

EDMONTON BRANCHES

Norwood Blvd., 95a St. and 111th Avenue.
West End Branch, 10702 Jasper Ave.
Edmonton South, 10319 Whyte Ave.
Main Office, Cor. Jasper and 100th Street

J. A. WETMORE, Manager

S. T. SKENE, Asst. Manager

Pure and Wholesome Dairy Products

Woodland Butter

Woodland Cheese

Woodland Ice Cream

Made in Edmonton by

Woodland Dairy LIMITED

A Good Dealer Near You Sells Them

Burrows Motors

10126 106th Street
DODGE AND DESOTO CARS
A Reliable Place to Buy

Your Children keep them always by you with Photographs

MCDERMID STUDIOS LTD.

10133-101 ST. PHONE 25444

Loveseth Service Station Limited

Everything for the Automobile
Distributors of Genuine Automotive
Electrical Parts

Jasper Ave. at 106th St.
EDMONTON, CANADA

We Sell the Best and Most

Reliable Refrigeration

at Lowest Cost
ON EASY TERMS
Pure, Natural Ice

Showroom: 10411 Jasper Ave.

The Arctic Ice Co. Limited

PHONE 21220

10001 97th Ave.

EDMONTON

TURNER'S BAKERY

Birthday and Wedding Cakes
A Specialty

10024 - 101A Ave.

10114 101st Street Phone 22226
EDMONTON

MILNER, STEER, DAFOE, POIRIER &
MARTLAND

Barristers

Royal Bank Bldg.

Edmonton

Phone 26117

S. B. Woods, K.C. W. Dixon Craig, K.C.
S. W. Field, K.C. L. D. Hyndman

WOODS, FIELD, CRAIG & HYNDMAN

Barristers, Solicitors, Notaries

3rd Floor, McLeod Bldg.

Edmonton

Phone 25147

Editorial

HORIZONS

It has been said frequently that parochialism is a deterrent to the effectiveness of the church's work. It is true that the man who becomes interested in the policies and aims of his parish, and who attaches due importance to each branch of parish activity, is a valuable church member. It is at this point that churchmen often begin to make their really helpful contributions to church life.

Should such churchmen be elected to represent their parishes in diocesan synod, a point of view limited by parochial aims and purposes becomes inadequate. The effective member of synod is he who sees the church's possibilities, aims and problems within the diocese, from the point of view of the diocese, and who then determines the place of his own parish in all these from the diocesan point of view. At this point parochialism becomes an evil.

Membership in General Synod implies still broader horizons. Here diocesan-ism, the predominance of the diocesan point of view, becomes an evil. It is a rock upon which many a worthy proposal, launched with insight and vision, has met shipwreck.

At this time the evil of diocesan-ism is hindering the effectiveness of the Summer School enterprise throughout Western Canada. Each diocese chooses its own week. Dates of schools conflict. Each diocese determines its own course of study. The result is too great variety. Two unhappy results of this unwillingness to defer to each other and to general headquarters follow. Since deputations cannot visit several schools at the same time they split up so that each school may have perhaps one visitor, and probably for only two or three days. Hence the school misses the great possibility of breathing the spirit of the whole Church and of being touched by the enthusiasm for the Church's projects mediated through outstanding personalities. The substitutes for this are many and varied, representing some phase of interest in the dioceses concerned.

The ideal working out of the Summer School enterprise awaits only one thing—the willingness of diocesan bodies to think and plan from a Dominion point of view, and to defer a little to headquarters and to each other. If the central joint committee were permitted to arrange dates so that each deputation could visit the maximum number of schools with the minimum of time and expense, larger deputations for longer periods at all schools would become possible immediately. One-third of the value of any Summer School is the opportunity to breathe for one week the atmosphere of Christian world citizenship.

Another important possibility in Summer Schools lies in the direction of simultaneous suggestion. Three or four teams called together in Toronto in June and instructed in definite proposals from the heads of the Church in Canada, would, during the month of July, enthuse over a thousand important church people in fifteen strategic centres in the Dominion so that in early autumn these proposals would become the aims of every diocese. A thousand enthusiasts, instructed and inspired directly from headquarters once every year, would guarantee the success of many a worthy project. And the Church from coast to coast would be marching together.

S. F. TACKABERRY.

Church Messenger---Diocese of Edmonton

Published monthly by authority of the Executive Committee, Diocese of Edmonton

Editor: Rev. C. Storey

Business Manager: D. W. F. Richardson.

Circulation Manager: L. H. Bladen

Subscription Rate, 40c per year if delivered to the parish in which the subscriber lives. 50c per year if mailed direct to the subscriber from the office of publication. Advertising rates sent upon application to the Business Manager. All copy for this magazine should be in the hands of the Business Manager, Mr. D. W. F. Richardson, 10060 104th Street, Edmonton, Alberta, **not later than 25th of month** for publication in following month's issue.

The publication of this magazine is to some extent, made possible by our advertisers, and we invite our readers, so far as they are able, to purchase their goods from them. Mail orders will receive the same courteous attention given to city customers.

The Page Pulpit

By the Rev. Canon E. Pierce-Goulding

THE GREAT QUESTION

Church people who would once again get some real meaning into their religion should read very carefully the twenty-first chapter of St. John's Gospel. It is a very wonderful chapter and obviously relates a memory of the apostle which was very dear to him. As one reads, the whole picture is vividly seen. You almost feel that you stand beside the lake, see the boat, hear the rattle of the oars and the ripple of the water on the sides. You see the solitary person on the shore, and hear the conversation between this person and the men in the boat. You land with them and sit around the fire of coals. You feel the joy of the apostles as they recognize that the solitary figure was none other than their beloved Master. You hear once again the call to "Follow" into the new duties of the morrow; in the conversation with Peter you are impressed by the fact that in the mind of the Master, the fundamental requisite for the successful life is Love. Three times he puts the question "Lovest thou Me," and not till it is answered in the affirmative was He ready to feed the lambs and the sheep.

It has been suggested that this question put to Peter really meant "Lovest thou Me more than the other disciples do?" It was not so. The question was, "Lovest thou Me more than things?" Do you love me more than your boat. Do you love me more than your nets? Lovest thou Me?

Jesus puts the same question to us. "Lovest thou Me more than things?" It is a question which goes down very deep, it is a question which must be answered personally by every disciple worthy of the name. So many of us are the slaves of things. Things are in the saddle to day. Until we put things where they ought to be, no real work can be done for the Master. Why is it that so many can get quite keen about politics and cannot be stirred by religion? The answer is: Because they live there. Why is it that they can become great missionaries for a car, a radio, or a book and never say a word for their Lord? Why? Because they love these things and they do not really love Jesus.

We are told by many that the religion of Jesus Christ faces a great crisis today. Many forces are arrayed against it. If it is to prevail, those who press to believe in its message, and who think that the quality of life which Jesus demands is the quality of life which all men must have if the great ideal of the Master, the Brotherhood of Man is ever to be realized. Those I say who believe this must become very militant, they must preach it with vigour, they must practice it incessantly. They cannot do this until they have graduated in Christ's School of Love. When they have done so they are fitted to feed the sheep, the sheep who are so dear to the Good Shepherd.

Think it over. Can you pass the examination? "Lovest thou Me?"

How pleasant to me thy deep blue wave,
O Sea of Galilee.
For the glorious One Who came to save
Hath often stood by thee.

Fair are the lakes in the land I love
Where pine and heather grow,
But thou hast loveliness far above
What nature can bestow.

It is not that the fig tree grows,
And palms in thy soft air,
But that Sharon's fair and bleeding Rose
Once spread its fragrance there.

Graceful around thee the mountains meet
Thou calm reposing sea.
But ah! far more the beautiful feet
Of Jesus walked o'er thee.

And was it beside this very sea
The new risen Saviour said
Three times to Simon: "Lovest thou Me?"
My lambs and sheep then feed.

Oh, give me, Lord, by this sacred wave,
Threefold Thy love divine
That I may feed, till I find my grace,
Thy flock—both Thine and mine.

—R. M. M. CHEYNE.

Diocesan News

THE BISHOP OF BRADFORD TO VISIT EDMONTON IN SEPTEMBER



The Rt. Rev. A. W. F. Blunt,
Lord Bishop of Bradford

The approaching visit to Canada of the Rt. Rev. A. W. F. Blunt, Lord Bishop of Bradford, under the auspices of the Canadian Church Union, will give church people in a number of centres across the Dominion, an opportunity to hear one of the outstanding personalities of the English Church.

Dr. Blunt will arrive in Edmonton on September 24th, for a brief visit, and will address a public meeting of church people during the evening of the same day, in All Saints' Parish Hall.

We would ask all church people to keep this date in mind. The programme in connection with the visit will appear in the next issue of this magazine.

SUMMER SCHOOL

The fifth annual Summer School is over. What a splendid School it has been. There was an efficient and smooth-working executive staff, a delightful staff of lecturers, outstanding visiting lecturers (Rev. L. A. Dixon and Ven. Archdeacon Alderwood) and the happiest crowd of registered members one has ever seen together here. Then there was the excellent food, and the finest weather. Most of all we realize the great benefit of the splendid site, buildings and equipment. Why did we ever wait so long before we began to realize this dream of a Summer Diocesan Centre? We, who were there, are thankful to every individual every group and every parish who have worked and given to help create this splendid diocesan asset. In this respect we think first of the Bishop who has led us all the way through his interest and help.

We wish the property were complete. One more effort and it will be. The real centre, the chapel, must go up next spring; and another dormitory, for

some of the men had to sleep on the floor or in their cars.

The officers of the School were: Patron, the Lord Bishop; Dean, Rev. G. P. Gower; Hostess, Mrs. H. P. Reid; Camp Mother, Miss V. Chapman; Registrar, Rev. S. F. Tackaberry; Recreation, Rev. W. Elkin; Editor, Rev. C. Storey.

The teaching staff were: Venerable Archdeacon Alderwood, Rev. L. A. Dixon, Rev. J. Anderson, Rev. G. P. Gower, Mrs. Reid, Miss Meneeley, Miss Kettlewell, Capt. Baker, and Miss Chapman.

While sixty-nine members registered there were many others who came to enjoy some short period of the School.

Rural Deanery of Edmonton

ST. PETER'S

The new baptistry is approaching completion. The platform and background for the Font have been installed. We are indebted to Mrs. Elwell for the decoration. Our next task is to install the heating in the choir vestry and to insulate the roof of the church and hall.

A vestry meeting is called for Tuesday evening, August 3rd.

We have had the pleasure of visits from Mr. Davies of the Fellowship of the West and from Mr. Currey of St. Faith's.

Rev. P. Lindsay of Mannville will be in residence in the parish during the period when the rector will be absent at General Synod.

The efforts of those who made the flower beds are greatly appreciated by those who pass the church property.

The June collection of extra-cent boxes is practically complete, thanks to the energy of Mrs. Wm. Burnup.

Arrangements have been made for an illustrated lecture on "Tristan da Cunha," by Rev. P. Lindsay who served some years on the island. This will be early in September.

ST. MARK'S, South Cooking Lake

On Sunday, July 18th, the service at 3 p.m. was taken by the Bishop of Edmonton and attended by members of St. James Fraternity.

Located amongst the shelter of trees this little church has been recently repaired and shows indication that those who visit the lake resort appreciate having a place of worship. A very fair number of lake visitors attended, together with residents from the surrounding district. The address by his Lordship emphasized the great help that organized effort, such as the work of the St. James Fraternity, was to the church in our Diocese.

Edmonton Rubber Stamp

Company Limited

RUBBER STAMPS AND SEALS

10037 101A Avenue

Phone 26927

ST. MARK'S

Our thanks are due to Mr. Taylor for so kindly officiating at the Sunday services during the absence of our minister.

Sunday School. It is very gratifying to see the number of children that attend the lantern lectures every Sunday afternoon, at 2 p.m., in the parish hall.

Choir. A picnic was held at Elk Island Park and a very enjoyable time was had by all members present. Owing to the summer holidays the choir practices have been discontinued but a good majority still attend the Sunday services.

ST. STEPHEN'S

The rector will be away until the fifth Sunday in August.

The programme of services will be as follows:
Sunday, August 1st:

Holy Communion, 8 a.m., Rev. L. D. Batchelor.
Sung Eucharist, 11 a.m., Rev. L. D. Batchelor.
Evensong, 7.30 p.m., Mr. James Ross.

Sunday August 8th:

Holy Communion, 8 a.m., Rev. S. F. Tackaberry.
Mattins, 11 a.m., Lay Reader, Mr. Taylor.
Evensong, 7.30 p.m., Lay Reader.

Sunday, August 15th:

Holy Communion, 8 a.m., Rev. L. D. Batchelor.
Sung Eucharist, 11 a.m., Rev. L. D. Batchelor.
Evensong, 7.30 p.m., Lay Reader.

Sunday, August 22nd:

Holy Communion, 8 a.m., Rev. C. Storey.
Mattins, 11 a.m., Lay Reader.
Evensong, 7.30 p.m., Lay Reader.

Sunday, August 29th:

Holy Communion, 8 a.m., the Rector.
Sung Eucharist, 11 a.m., the Rector.
Evensong, 7.30 p.m., the Rector.

Vestry meeting after Evensong, August 29th.

Note:—There will be someone at the rectory during the month who will receive any special messages or telephone calls.

The Rev. S. F. Tackaberry will attend to any emergency calls.

ST. MICHAEL AND ALL ANGELS

Evensong every Sunday, at 3.30 p.m.

The Rev. L. D. Batchelor will preach on the 15th.

The members of the Ladies' Circle have decorated the windows so as to give the effect of stained glass. This has been a great deal of work and very much improves the interior.

We have had the organ repaired by Mr. Shaw.

Sunday School will begin again at 2.30 p.m. on September 5th.

We shall miss Mr. and Mrs. Sharpe from St. Michael's when they move into their new house. Fortunately they will be in St. Stephen's parish.

Mr. Walter Poulson and Miss Dorothy Cliff were married at St. Stephen's on July 3rd, in the presence of a large congregation of relatives and friends. Miss Cliff was for many years Superintendent of St. Matthew's Sunday School. Best wishes for a long and happy married life from St. Stephen's and St. Matthew's to them both.

HIGH CLASS MILL WORK

We make in our factory any kind of Church fitting, including Pulpits, Pews or Altars, in either Fir or Hardwood.

Estimates cheerfully furnished.

W. H. Clark Lumber Co. Ltd.

109th Street

Edmonton

The Rural Deanery of Vermilion

ST. SAVIOUR'S, VERMILION

For July and August we are trying the experiment of having services at St. Saviour's only in the morning, and so far the attendances have shown that the plan is appreciated. The change has made it possible to give more attention to the rural part of the mission, and the services at the various points have been well attended and much appreciated.

CLANDONALD

Vestrymen had a good meeting at the home of Mr. and Mrs. Chalmers, since the last time of writing, and had good attendance, with helpful discussion through the evening.

Vestry meetings are becoming the signal for ladies of the parish to meet also, so that when it's time for tea, and all meet together, there is quite a party.

The W.A. have had a busy month, what with one thing and another. The regular meeting at the home of Mrs. T. Rhoades was a very enjoyable one, and one at which two members volunteered for Sunday School work next fall. The W.A. also had a special meeting to arrange for catering at a dance of the L.O.L. With the help of vestrymen arrangements were completed, and a fair sum was realized.

IRWINVILLE

In common with other points in the parish, congregations are good at this place, in spite of hot weather and the holiday season. Sunday School work is progressing nicely. Fortunately it is being held every Sunday, which makes possible a more effective lesson course.

Irwinville W.A. held their last meeting at the home of Mrs. Hodges, near Dewberry. Quite a good turnout in spite of the very stormy looking afternoon. The C.B.L. is to have its next meeting on August 21st. It is to be hoped that the leader won't forget that date.

LANDONVILLE

First vestry meeting of the season was held at the home of Mr. and Mrs. R. E. Stanley. A good turnout and much interesting discussion, especially on muri-decanal meetings. The treasurer was able to report that a further payment had been made on the church building, and thanks was expressed to the W.A. for their great help in this respect. Suggestions of a parish social gathering was gladly accepted, though perhaps not occurring until after harvest.

PEAT

This point is some 14 miles N.W. of Landonville. A service was held here in June by Rev. W. Elkin, and was much appreciated by those in attendance. Second service took place on July 25th, at 7.30 p.m. with some 25 persons present. We hope services will be held at fairly regular intervals in the future, as there are many persons here, and no other ministrations. Next occasion for gathering together will be Sunday evening, August 22nd.

Christ and Twentieth Century Economics

By Rev. Ebenezer Scott, M.A., B.D.

Christ has been claimed as a socialist. His teaching shows a boundless sympathy with the poor. It may almost be said that the poor were His special favourites. Yet He knows no distinction of social class. His "poor" are rather a spiritual class. They responded to Him more readily than the rich, whose possessions distracted them from the pursuit of the one thing needful.

But neither does He denounce riches in themselves. Money only becomes "unrighteous mammon" when it is made the chief object in life, stifling all longing for the "true riches". The rich, too, may be a spiritual class. "Blessed be ye poor: for yours is the kingdom of God," has its parallel in the man who is "rich toward God".

If we were to attempt at all to describe Christ's economic position in technical terms, we might say that it is one both of individualism and socialism. The two are subtly intertwined; and those who would seek to exploit Christ's teaching on either side are committing a hopeless fallacy. The roots of His teaching are individualistic. They penetrate to the needs, the rights, and the responsibilities of each individual soul in the sight of God. It follows that every man must have liberty for the full exercise of his own personality. It is difficult, therefore, to see how full-blown Socialism is compatible with Christ's teaching; for a certain amount of property, or possessions—some part, however small, of this world's wealth, which a man may call his very own—would seem to be essential to a free and happy existence.

At the same time, Christianity is profoundly social. The disciples of Christ belong to a universal brotherhood. Hence each member of the community must consider the rights of all the others, and glaring inequalities of wealth and opportunity, as well as all forms of oppression, are inconsistent with a Christian civilization.

Christ did not feel called upon to formulate any economic theories which would exactly fit the conditions either of the first century in Palestine, or of the twentieth century in England or Canada. Such conditions and such theories belong to the machinery of human life, not to the eternal laws of justice and love that govern it, and He left each age to deal with them for itself. It is, then, for men so to work this machinery that it may best accord with the will and the love of God.



In the Country

There is an old legend which Fridtjof Nansen, the Norwegian Arctic explorer, once told to J. M. Barrie. It is the story of a monk who had wandered one fine, spring day into the meadows beyond his cloister. He heard a lark singing. He had never heard a lark sing before, and he stood there in the field until the bird and its song had become part of the heavens.

Then he walked back to the monastery and found there a door-keeper whom he did not know and who did not recognize him. Other monks came along, and they were strangers to him. He told them he was Father Anselm, but that was no help. Finally, they looked through the records of the monastery, and these revealed there had been a Father Anselm there some hundred years before. Time had been blotted out while the monk listened to the lark sing!

These days of shining summer, which seem almost too lovely, are like that day centuries ago when Father Anselm wandered afar into the meadows enraptured and oblivious of time and men as he listened to the song of the lark.

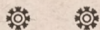
He was aware of that pulsing life, which glows upon us from the blazing, noonday summer sun and dwells in the comet, the heart of a bird, and the flying dust of pollen—life which, if men will open their hearts to it, will heal them, will create them anew, physically and spiritually.

In the beauty of God's green world a man may walk down the valleys of silence away from the stress and din of man's clattering, crashing world. Amid the beauty of God's world, a man may stroll in God's garden, and perhaps, and probably, meet God walking there.

Let us stray into the fields these summer days, as Father Anselm did in days of old, and maybe we too shall hear, for the first time, a lark sing. Or maybe in some evening-hour we may hear, in the words of Sappho's fragment, "spring's messenger, the sweetvoiced nightingale", the bird which Ben Johnson calls "the dear good angel of the spring".

Let us concern ourselves with muted skies, and minute miracles, and songs of the night, and let us bend our knees before the wonders and mysterious secrets of God's world. For nature, with its bounty of beauties and wonders and soft voices, is the gateway through which we can, when we will, reach into the mind of God.

—The Living Church.



Suggested Form of Service

For Use in Connection with the 150th Anniversary of the Consecration of CHARLES INGLIS as First Bishop of Nova Scotia, and First Bishop of the Church of England in Canada

To be held throughout Canada on the Fifteenth Sunday after Trinity, September 5th, 1937.

N.B.—The following Sentences, Psalms, Lessons, and Prayers may be used with the regular Services of Morning and Evening Prayer. No special Collect, Epistle and Gospel are suggested, as those for the 15th Sunday after Trinity are particularly appropriate.

1. **Sentences** (To be used in addition to, or in place of, any of the regular sentences).

Praise the Lord, O my Soul: and all that is within me praise His Holy Name.—Psalm 103: 1.

O give thanks unto the Lord, for He is gracious: because His mercy endureth for ever.—Psalm 118: 1.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!—Isaiah 52: 7.

Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.—Hebrews 12: 1, 2.

2. **Proper Psalms** (To be selected from the following):

Psalms 46, 67, 91, 100, 121 and 150.

3. **Proper Lessons:**

First Lesson:

Morning—Deut. 32: 1-12, or Isaiah 35.

Evening—Isaiah 49, or, Isaiah 60.

Second Lesson:

Morning—St. Matt. 7: 13-end, or, I. Cor. 12: 4-end.

Evening—Ephesians 4: 1-16, or, Rev. 7: 9-end.

4. **Special Prayers:**

After the prayer for the Clergy and People, the following prayers may be used:

i. The Collect of St. Simon and St. Jude's Day—P. 257 of B.C.P.

ii. The Collect in the Form of Ordaining or Consecrating of an Archbishop or Bishop—p. 637 of B.C.P.

iii. A Prayer for Unity—p. 651 of B.C.P.

iv. A Prayer for the people of the Dominion—p. 676 of B.C.P.

v. A Prayer for the General Synod—p. 54 of B.C.P.

vi. The closing paragraph of the Bidding Prayer—p. 68 of B.C.P.

N.B.—In using this prayer it is suggested that following the words "the lights of the world in their several generations", these words be added—"and especially for the life of Charles Inglis, Thy Servant, first overseas Bishop in the British Dominions".

vii. The Service may close with the General Thanksgiving, and the usual closing prayers.

5. **Hymns:**

The following Hymns, amongst others, are suggested as appropriate for the occasion, viz.:

Nos. 1, 343, 356, 357, 362, 387, 394
469, 517, 566, 570, 652, 653, 656.

—Authorized by the Primate—



What Can I Do?

This question has more than fifteen answers according to the "Forward Movement Check Book" sent out by Trinity Church, Columbus, Ohio. Here are some of them.

"Come to Church every Sunday.

"Enter into the Service prayerfully and intelligently.

"Move over so that others can get in.

"Show some stranger the place in the Prayer Book.

"Find out his or her name and follow up:

by introducing to Rector.

by inviting to an organization.

by calling on him or her.

by welcoming him or her next Sunday.

- "Bring a new person to Church or to an organization.
- "Volunteer to use my car to bring someone regularly to Church or Sunday School.
- "Find a baby for baptism.
 - A child for Church School.
 - A candidate for Confirmation.
- "Volunteer to do Church School teaching.
 - Make sick calls.
 - Lead a Young People's group.
 - Do social service work.
 - Assist in office in case of rush.
- "Enter into Woman's Auxiliary (Luncheons and group meetings).
 - Men's Club.
 - Young People's Society.
- "Offer professional services to Church.
 - Occasionally the Rector wants legal, medical, housewifely or other advice in helping people.
- "Make myself a more intelligent Churchman by reading, by attending a study group, or by taking a Church paper.
- "Distribute literature to others.
- "Try daily to use Forward Movement Literature.
- "Turn—Follow—Learn—Pray—Serve—Worship—Share."



Comments Original and Otherwise

"Curate"

DANGER OF FORMALISM

That saintly and remarkable man Bishop George Howard Wilkinson, formerly Bishop of Truro and later Primus of the Scottish Church, in an arresting sermon on the subject of Conversion says:

"I remember once meeting a man who told me that when he was a boy he went to church and heard a sermon preached upon the danger of religious excitement. The point of the discourse was this: that if a person had been baptized and went to Communion at certain fixed periods, and paid his debts, and did no harm, that man in virtue of his Baptism was sure to go to heaven. . . . The result of that sermon upon my friend was this: that he never entered a church again for thirty years and became a leader among the Wesleyan section of Christians in that parish."

In striking contrast to such teaching I quote the following from Canon Barry's book *The Relevance of the Church*:

"That the Church should cover the earth's surface with an organization of Christians is not enough. Its task is to redeem the world's life . . . It will study not only to make more Christians, but so to christen their day to day activities . . . that men may come to recognize Christ as the true centre of their fellowship."

And this by Bishop Edward Woods: "The Church—converted, purified, revered—may yet be God's channel for the rising tide of spiritual life which is beginning to flow. And despite the disillusionments and disappointments of current history, it may yet be that some of us now

alive will not taste death until we see the kingdom of God come with power."

LORD BALDWIN'S ADVICE TO YOUTH

From Lord Baldwin's address at the Empire Rally of Youth in London, I quote the following extracts. They ought to be read and re-read by every young man in the country.

"Courage, discipline, efficiency are as necessary to democracy as they are to any dictatorship, and democracy implies and demands leadership as essentially as any dictatorship, for it is leadership that has no (material) force behind it. It is the leadership of faith and character."

"The Christian State proclaims human personality to be supreme; the servile State denies this. Every compromise with the infinite values of the human soul leads straight back to savagery and the jungle. Expel this truth of our religion, and what follows? The insolence of dominion, and the cruelty of despotism. Denounce religion as the opium of the people, and you swiftly proceed to denounce political liberty and civil liberty as opium. Freedom of speech goes, tolerance follows, and justice is no more. The fruits of the free spirit of man do not grow in the garden of tyranny. . . . Use men as ends and never merely as means; and live for the brotherhood of man which implies the Fatherhood of God. . . . We may evade it, we may deny it; but we shall find no rest for our souls, nor will the world, until we acknowledge it as the ultimate wisdom."

RELIEF ABUSE

The chairman of the National Employment Commission, Mr. Purvis, made the following statement at the meeting of the Canadian Conference on Social Work.

"...The number of wage-earners employed is continuing rapidly to advance. In fact, the index of wage-earning employment, using what was quite a prosperous year, 1926, as a base of 100, stands on May 1, at 106.3.

"This means that already—even allowing for increase in population—we are within measurable distance of as good as, or better than, employment conditions in 1929, when an abnormally full measure of employment was enjoyed."

If that is the case, surely the time is come for a thorough weeding out of those able-bodied men and women, who prefer to be supported at public expense, rather than accept such employment as may be offered them. The other day I came across a young man who, in the course of conversation, told me that he and his family were on relief. I asked him what work he had done before going on relief. He informed me that he had driven a delivery van for a grocery. His employer had substituted a bicycle delivery for a truck. He decided that he would rather go on relief than ride a bicycle, and on relief he still remains. I cannot help wondering how many like cases there are.

THE UNITY OF THE CHURCH

The Church Times (London) editorially asks the question "Why does loyalty to the Church still mean so little to many Christians at the present day, while others consider its fellowship dearer than life itself?" The answer suggested is that "According to some believers, the Christian religion is essentially individualistic. It begins with the individual man. He is converted, and brought into union with Christ. But in religion he cannot remain alone. He must share his religion with his fellow-men. He has spiritual affinities with the like-minded. Converted individuals therefore group themselves together for the purpose of mutual edification. In this way they form a Church. It is not a divine creation, but a human association. It is free to assume various forms. That is only a question of organization.

According to other believers, the Christian religion is essentially social and corporate. The Church owes its origin to the action of our Lord during His ministry, and to the descent of the Holy Spirit on the community at the first Whitsuntide. According to this conception, the Church is a divine creation, enriched with supernatural resources which God alone can give. It is the visible organ and instrument of the invisible Christ, commissioned to mediate in the world on Christ's behalf. Union with Christ is advanced through union with His Church. And this Church is the object of Christ's love. It is the social Body for whose sake He died."

LORD BALDWIN'S FAREWELL

On the occasion of his retirement from the office of Prime Minister, Lord Baldwin was presented with a bound volume containing 558 resolutions of appreciation of his leadership, from Conservative party organizations. In his

reply he made an appeal to his supporters "to maintain the Constitution, maintain a charitable sanity of outlook, to fight to the death the extremist movement in this country, and prevent the dangers that have come from the triumph of that movement in some countries being repeated in our own beloved land." He went on to tell the party that his fondest hope was that Premier Chamberlain and his aides would build upon the foundation he had helped to lay, something lasting for the good of the nation and the happiness of the land. And I think most people would agree that no English Prime Minister did more to build a solid foundation for future prosperity than did the man who has just resigned.

THE ESSENTIALS OF RELIGION

The Governor-General, Lord Tweedsmuir, speaking the other day in Montreal, is quoted as saying that "The essentials of religion can never change. There is still for every man the choice of two paths, and 'conversion' in its plain evangelical sense is still the greatest fact in any life. Bunyan's mountain gate has still to be passed, which has room for body and soul but not for body and soul and sin."

In the course of the same address, he discussed the question of conduct. "We cannot deny," he said, "that there is today a general loosening of moral sanctions, as an earlier generation understood them. Our fathers had certain props to conventional ethics, such as the tradition of church attendance, of sabbath observance, and of Bible reading. Today these are weakened, though I am glad to think that in Canada they still exist, more perhaps than at home. Canada reminds me more of the Scotland of my boyhood than of the Scotland of today. But we cannot shut our eyes to the fact that there is a good deal of moral anarchy abroad, and that the social discipline, which insisted upon a certain standard of conduct, has been gravely weakened. No one can study modern literature and modern art without being conscious of this disintegration. The tendency is one with which we can have no parley. In Mr. Baldwin's words, 'To elevate every desire, however obscene, into a good, because it is desired, may be the way of all flesh, but it is not the way of the Cross'."

Canadians should be profoundly thankful that we have as the Representative of Royalty, a man who has the inclination and the ability to express himself in that fashion.

32 PREACHING POINTS

I noticed in the newspaper report of the recent Presbyterian Assembly, that one British Columbia minister reported a district where one Anglican minister had 32 preaching points, and that many of those to whom he ministered were Presbyterians.

Just think of it! One man trying to keep in touch with 32 places where Services are held. Surely a fact like that ought to make us all exert ourselves to pay our apportionment in full for M.S.C.C. The reason why one man has 32 "preaching points" is the fact that funds are lacking wherewith to employ more.

(Continued on page 9)

THE MISSION AND MESSAGE OF JESUS

By H. D. A. Major, T. W. Manson and C. J. Wright. London: Ivan Nicholson and Watson, 1937. pp. xxxi, 966. 25s. (\$7.50 in Canada)

This is an ambitious project. It is an attempt to combine in one volume for the use of clergy, teachers and educated laymen a full introduction to, and commentary on, the Four Gospels, which will be modern in its approach, scientific in method, generally intelligible, and definitely religious in tone. As Dr. Manson notes, the idea is to do for English readers the sort of thing which Johannes Weiss did for Germans in *Die Schriften des Neuen Testaments*. The work is well planned. In a short, general introduction Dr. Major discusses the critical approach to the Gospels and deals in general terms with the problem of their historicity. The commentary proper is divided into three books. Book I, written by Dr. Major, Principal of Ripon Hall, Oxford, deals with the life of Jesus according to the Synoptics. There is a continuous commentary on Mark, which takes account also of the parallels in Matthew and Luke, and then a commentary upon the remaining narrative sections in Matthew and Luke. Short introductions to the Synoptic Gospels are provided. Throughout the work the text of the Revised Version is printed along with the commentary. Book II, entrusted to Professor Manson of the University of Manchester, deals with the sayings of Jesus recorded in the Synoptics.

After an introduction discussing the problems of the form and transmission of the discourse material, there is a commentary upon the author's reconstruction of Q and then upon the sayings peculiar to Matthew and Luke respectively. Book III, written by Professor Wright of Didsbury College, Manchester, contains an introduction to, and detailed commentary on, the Fourth Gospel. Appended to each book is a short, select bibliography, and at the end of the whole work an index of passages and map. The publisher's part is well done; production and printing are excellent.

It is when one comes to the actual treatment that some doubts and disappointments begin to be felt, especially with regard to Book I. Dr. Major's interpretation of Mark is the typical, liberal interpretation of a generation ago and it reads very curiously today. Those things which are obnoxious to the modern liberal Protestant are explained away or set down to the distorting influence of the primitive community. The miracles of course are consistently rationalized. Asceticism is foreign to the teaching of Jesus. The eschatology is watered down as far as possible and what will not submit to such treatment is due to the misunderstanding of the disciples. The coming of the Kingdom was for Jesus a purely spiritual process in the hearts of individuals. If He is frequently represented as employing apocalyptic terminology, three possibilities seem to be open: (1) He deliberately uses such terms in a merely symbolic sense; or (2) He invests the familiar terms with a wholly new meaning (which He did not bother to explain); or (3) this element is fabricated by the apocalyp-

tically-minded community. Dr. Major even discusses seriously (in connection with the belief in Satan and the demons) the hypothesis of "deliberate concession to contemporary human ignorance", although he admits the weight of evidence is against it. All this seems to us to involve a drastic forcing of the evidence which is the reverse of scientific. "Jesus above the heads of his reporters" is a plausible slogan, but if it means that on a cardinal point like the nature of the Kingdom none of His contemporaries had the faintest conception what He was driving at, it means also that He was an extremely unsuccessful teacher. But we can see that where He did clearly modify current conceptions (as to the necessity of the Messiah's suffering, for example) there is no lack of evidence that He took pains to impress the new point upon His followers. We might expect from this vigorous criticism of the sources where it is necessary to "liberalize" Jesus, an equally radical criticism throughout, but, on the contrary, in all other respects Dr. Major's treatment of the Gospels is thoroughly conservative. In matters of literary criticism the general assumption is that Streeter's *Four Gospels* said the last word. Form-criticism has made hardly any impression whatever upon the writer, and the "Petrine reminiscence" theme is prominent throughout the commentary. The New Testament scholar will not be misled, but the non-specialist for whom this handbook is written is being treated with doubtful fairness when he is told that this is the crystalization of all the latest research on the subject. These, however, are the publisher's words and Dr. Major should not be blamed for them. We only wish to warn prospective readers that what they are given here is not the accepted view of the majority of New Testament experts today, but the individual interpretation of one who can never forget that he has a mission and who, it seems to us, is inclined to allow his "modernism" to colour unduly his reading of the historical evidence.

Professor Manson's treatment of the teaching in Book II is by far the most valuable part of the whole work. It is an excellent combination of scholarship, insight and lucidity. The commentary is really helpful and can be recommended to every serious student, whether possessed of theological training or not. There are of course points where we cannot follow him. Dr. Manson's peculiar interpretation of the "Son of Man" passages has not commended itself to other experts and is most unlikely to do so. We feel also that the suggestion that Jesus' saying about the permanent validity of the Law was meant ironically is an absolutely desperate way

Subscribe to

"THE CANADIAN CHURCHMAN"

It is a weekly newspaper containing up to the minute news of the whole Church. All devoted Churchmen would profit from reading this paper regularly.

Rates: 1 year \$2.00; 2 years \$3.75; 3 years \$5.00;
6 months \$1.25.

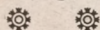
CANADIAN CHURCHMAN LIMITED

416 Continental Life Building
or G. B. R. E., 604 Jarvis Street - TORONTO

to avoid conflict in the evidence. Nor does Dr. Manson escape some of the obscurity into which all have fallen who make use of the symbol "M". He seems to employ it merely as a blanket label for the teaching material peculiar to Matthew and that is harmless enough, though not very helpful. But often the implication is that "M" is a single documentary source on the same footing as "Q" or even "L" and of that there is not a particle of evidence. Too often "M" is used apologetically as a dump-heap to which to relegate certain sayings which the critic does not like. But however numerous the details on which we might disagree, this is a thoroughly useful piece of work. The bibliography also is excellent.

Professor Wright's treatment of the Fourth Gospel in Book III is an interesting but not very convincing attempt to remove all the difficulties by "psychological" exegesis. We should feel more comfortable as to the soundness of the method if a few difficulties were left unresolved. If by this method one can defend the Evangelist's attitude toward the Jews and argue for the "structural coherence" of the Gospel, there is nothing which it cannot do, and the effectiveness of the many good things which commentator has to say is seriously diminished.

(Signed) JOHN LOWE.



Diocese of Quebec

The Lord Bishop in his Message to the Diocese expressed the hope that the famous provincial "padlock law", aimed at communism and passed in six days from beginning to ending, may be amended to get rid of features which afford a loophole for practices destructive to the idea of responsible government. This law makes the Attorney General of Quebec virtually a dictator capable of arresting a citizen without enquiry and without giving the citizen a chance to appeal against the decision. The Bishop says it is difficult to see why communism should be feared in a Christian country which is free and prosperous; and the way to combat communism is by good government, not by forcible measures.

The Lord Bishop of the Diocese spends a month this summer in visiting the stations of St. Clement's Mission on the north shore of the St. Lawrence, between Belle Isle Straits and Natashquan (a small port opposite Anticosti).

A new wing is to be added to Bishops' College School, Lennoxville, in memory of the late Grant Hall of the C.P.R. The cornerstone was laid by Bishop Williams at the centenary celebration of the School which claims the Rev. Lucius Doolittle as its founder. In the diary of Bishop G. J. Mountain for the year 1837 the fact is mentioned that the Rev. L. Doolittle has opened a school at Lennoxville, attended by right English-looking youths of a gentlemanly stamp".

A Government hospital will probably soon be established on the Magdalen Islands. This will prove a boon to church people who now have to go to Sydney, N.S., for hospital treatment.

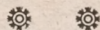
The Youth Conference held at North Hatley last month drew together over one hundred "young" members of the diocese to spend a

week by the side of the beautiful Lake Massawippi under the leadership of the Bishop. A multitude of subjects was presented to the Conference by some of the intellectual leaders of the Dominion, foremost amongst whom was the Rev. John Lowe, Dean of Divinity, Faculty of Trinity College, Toronto, who lectured on St. Paul. Perhaps few of those who followed this course had previously been able to hear a more fascinating description of the historical background of the Apostle's life and of the mind that disclosed itself in the letters. Reasons were given for regarding some of the letters as having been edited by writers living after Paul's death.

A bold venture was made one morning very early to sing the litany in procession from the Town Hall to the church where two deacons were ordained. The rain poured down; nevertheless the conference turned up at 6.45 a.m. and marched to church, singing in the rain, led by Crucifer.

Coming to individual lectures, Professor F. R. Scott of McGill made a deep impression when he pointed out that in Canada crime was increasing, whereas in England and Scandinavia the opposite was the case. The reason was traced to social insecurity.

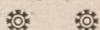
Dr. W. W. Judd and the Church Army Captain dealt with the prison inmates from their own contact with them. The situation is serious and calls for the church's best efforts. Bishop Gore's words were quoted: "We need a permanently unquiet conscience in all church people". Dr. Judd called on the members to study social problems and be on fire with desire to form a new social order according to the Christian precepts.



THE ADVANCING CHURCH

This is the title of the fifth Unified Statement which deals with the state of the Church throughout the world.

This issue, which is a kind of Education Number of the Unified Statement, is able to point triumphantly to world-wide signs of Church advance whether measured by geographical, by numerical or by qualitative tests; and to incalculable opportunities. It emphasizes that the opportunities arise primarily in the educational sphere overseas. At the same time it indicates that such doubts as present themselves concern the Church at home, which leaves close on three hundred posts vacant in the mission fields. There are new diagrams, new maps, statistics and a revised bibliography. Paper. 30c.



Diocese of Saskatchewan

The Bishop is so improved in health that he hopes to be able to attend the General Synod in August after which he expects to be able to take hold of the diocesan duties which he has so often been compelled to relinquish.

The second Annual Young People's Camp Conference was held at Okema Beach on Emma Lake from July 5th to 12th. Better facilities in many ways were provided by the Committee in charge.

Comments Original and Otherwise

(Continued from page 6)

"THY SONS SHALL COME FROM FAR"

That is the heading of an article by Dr. Inge, formerly Dean of St. Paul's, London, in which he discusses the future of this Commonwealth of Nations. The two concluding paragraphs are worth quotation.

"The Christian Churches are, without exception, in favour of Peace and Liberty. But though we probably have a hearty dislike of the forms of government which are in power in Russia, Germany, Italy and elsewhere, we ought, in justice to them and for our own sakes also, to recognize that in so-called Totalitarian States there is a public spirit, a willingness to make sacrifices, an acceptance of hard discipline, a determination to make an end of sectional treasons, of class conflicts, of private greed, which are not at present discernible in the same degree either among our own people or among our fellow-citizens beyond the seas. If we cannot awaken something of this spirit under the free institutions which we value so highly, we may some day have a rude awakening. The Germans, for example, are not groaning under a tyranny; they accept their privations, which are not light by any means, almost joyfully. They say that 'Germany is reborn'.

"There is therefore, plenty for the Church to do to make our people worthy to be free, and to remind them that though we hope to abolish war and violence, we have no sympathy with softness and self-indulgence. Soldiers of Christ we are and must remain, though the weapons of our warfare are not carnal, and as good soldiers of Jesus Christ we must be ready to endure hardness. Equally, though we are free, we must not turn our liberty into a cloak of licence, remembering that we are not our own, but the servants of Him *cui servire regnare est*."

THE DEMAND FOR REALITY

I have lately been reading for the second time that excellent little book by Bishop Fiske, *The Experiment of Faith*. The last chapter has the heading which I have quoted above, *The Demand for Reality*. Bishop Fiske gives it as his opinion that "The one thing that we clergy need most to pray against is the special ecclesiastical sin of insincerity. Our wills may be weak and our lives faulty, but at least let us be sure that we speak only when we actually believe and feel what we say. There is a glibness of spiritual speech that verges close to sacrilege, and no one is more keenly sensitive to it than the man who is outside the Christian fellowship. . . . He wants the clergyman to be a real man, big-minded, and big-hearted, free from pettiness of speech, or lack of charity and generosity toward those who cannot see eye to eye with him. He wants a minister to be as 'straight as a string', frank, sincere, true, and genuine; and when he meets such a man he greets him with joy."

Then the Bishop goes on to point out that the same downright sincerity is demanded of the

man or woman outside the church. His pet aversion he says is the woman who has come across some lovely book about a pious shoemaker, or a godly village shoemaker, and babbles away about having made a great religious discovery, which, however, she has not the slightest intention of putting into practice. He gets also very impatient with the man who tells him that he likes to worship God under the blue sky, and then loses his temper when the Bishop asks him how much of his time he really and actually spends in this heavenly contemplation. And next after him he ranks those very broadminded people who like all churches and love none, who see good in all, and go nowhere.

The chapter ends with the question "Do we ring true?" What have you to say about it, my brother?

BACK TO PURITANISM

Dr. Inge, formerly Dean of St. Paul's, London, and now in retirement, seems to retain his reputation of being provocative in his public utterances. Preaching recently in Winchester Cathedral he expressed the opinion that his fellow Englishmen were becoming increasingly pleasure-loving, and more inclined to spend their spare time in amusements that involved neither mental or physical effort. He urged a return to the old Puritanism, and challenged his hearers to deny that a life of plain living, and hard work, and high thinking is the best life for every one.

The Spectator (London) devotes an editorial page to a consideration of the subject. Attention is called to the fact that, during the war, one-half of those of military age were unfit for military service. That on the physical side. On the other hand, Spectator thinks that there never was a time when serious literature made so strong an appeal to general public as it does at the present time and gives reasons for this conclusion.

Nevertheless, "When all is said no one who surveys dispassionately the society in which he lives will seriously question the justice of the charges brought against it, or will regard a recall to the old Puritanism without its hardness and narrowness, as anything but wholesome and timely. . . . Puritanism recognized the value and fundamental equality of the individual, and was a standing protest against poses and artificialities, and all those false standards which stereotype class distinctions into separatisms fatal to true national unity. . . . Thanks to our social services, paid for in large measure by the taxation of the rich, the difference between the extremes of wealth and poverty are being diminished. But an empty and pernicious luxury, marked *inter alia* by rivalries in entertainment, and the elevation of drinking from a social habit to a kind of ritual, and the unwholesome development of night life in our great cities, is still far too prevalent for the national health. The tendency to value men more for what they have than for what they are, is not dead. Wealth counts for more in wide circles than intellect, and hospitality becomes a bane when it is marked by a lavishness which few of its recipi-

ents can or desire to equal. If a return to the old Puritanism means a revolt against all that, the sooner we go back to it the better."

That is sound reasoning and quite as applicable to Canada as to England.

CHURCH UNION IN SOUTH INDIA

An open letter signed by prominent East India Christians, including the Anglican Bishop of Dornakal—a convert from Hinduism—has been sent to the leading religious papers in Great Britain and the United States. The document is an earnest appeal to Christian leaders in the West to say just what kind of Christian unity in India will be sanctioned by the various religious bodies of the West. The Christians in India feel that the time has come when these unhappy divisions, imported from the West, can no longer be perpetrated. Hinduism is breaking up, and it is only a united Christian Church that can effectively win adherents for Christ. From the tone of the letter I gather that, while these Christians are anxious to gain the approval of the home churches, if that approval cannot be secured, then they intend to adopt some form of union without that approval. "Union," they say in their open letter, "is a question of life and death with us. Religious leaders in the West speak lightly and say 'The time for union is not yet'. We feel however that it is long overdue. Moreover the present negotiations in South India were begun 17 years ago, and 17 years is quite a long period in the mission field. The longer the delay the greater will be the obstacles to be overcome." And the sad and disheartening fact is that nine-tenths of the difficulties in the way of re-union are due to ecclesiastical pride and prejudice, and ecclesiastical pride and prejudice is not limited to those churches which have Episcopal form of government.

AN AGED BUT STILL VIGOROUS BISHOP

A writer in *The Spectator* (London) mentions the fact that the Bishop of London is now in his eightieth year, and has completed thirty-six years as Bishop. This he says is a notable achievement, but though the Bishop is in notoriously vigorous health, the question is frankly raised whether so long a tenure of office makes equally for the health of the diocese, and he makes a rather pointed suggestion that the Bishop, now that the Coronation Service is over, should follow the example of Mr. Baldwin in one sphere, and the Bishop of Lichfield in another.

But surely the important thing is not the age of the Bishop, or the number of years he has served as Diocesan. It is efficiency of leadership he is giving the Diocese, that ought to determine the question of resignation.

JUBILEE OF THE CHURCH IN JAPAN

The Nippon Seikokwai, the Japanese branch of the Anglican Communion, celebrated the 50th anniversary of its existence as an autonomous Church last May, by a great gathering of its

members in the city of Tokyo. Churchmen in Canada will be interested to know that greetings from the Church in China were brought by Bishop Lindel Tsen of the Canadian Diocese of Honan. In his address Bishop Tsen pointed out that there is no Japanese Catholic Church, or Chinese Catholic Church; but that there is a Holy Catholic Church in China and in Japan. "We may," he said, "be citizens of different nations and different races, but we can only be disciples of Christ in His One Holy Catholic Church. Remember that the Churches are only national in scope when people are organized in one locality. The Church is international—super-national—and it may have to say things with which governments may not agree; but the Church of Christ is on earth not to seek agreement but to proclaim the truth of God." It was a very significant statement, coming from a Chinese to an assembly of Japanese.

WHAT THE SUFFERINGS OF JESUS MEAN TO ME

That was the subject of an address by Chiang Kai-shek, Generalissimo of the Chinese armies, last Good Friday in Nanking. From this address I quote one paragraph.

"I have been a follower of Jesus for nearly ten years and make a daily practice of reading the Scriptures for the cultivation of the religious life. The crisis in Siam last winter arose suddenly. Imprisoned in solitude for a week by a rebelling regiment, I read the Bible aloud to my jailors, and found it much more delightful and meaningful than ever before. The greatness of Jesus' overwhelming love encouraged me, so that in my conflict with evil, I was finally victorious over the demon of hatred. I regained a right spirit; the prayers of many Christians strengthened me mightily. For this I thanked them on the 27th and in the presence of my companions gave glory to Jesus. Of His sacred character I cannot tell one part in ten thousand, but to day, being the anniversary of His death, I sincerely relate to my fellow-believers what I have received."

HON. W. D. EULER GIVES GOOD ADVICE

In the course of a very sane and sensible speech, delivered at the annual meeting of the Canadian Manufacturers' Association, Hon. W. D. Euler warned "Capital" as represented before him, as well as "Labour", to be very careful about "rocking the boat" while we are still passing through very dangerous waters.

A Montreal paper comments as follows on this timely warning.

"The trouble with most of us right now is that we are busily and even belligerently engaged in dividing the skin before we have even stunned the bear. At this first little touch of spring sunshine which may or may not presage the ultimate return of prosperity, we have begun to quarrel over how we will share the fruits of that prosperity. While we are fighting over this phase of the subject, we are not only "rocking the boat" in our trappings, but we may easily upset it completely."

The Mysteries of Godliman Street

"TWIXT PAUL'S AND THE RIVER"

By T. P. Stevens

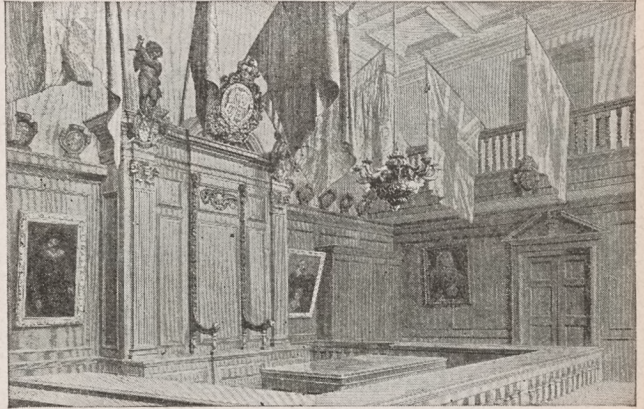
Our walk today will be a short one. We will start from the south side of St. Paul's and walk down the thoroughfare labelled "Godliman Street, formerly Paul's Chain". We remember that when Services were in progress a chain was hung across the entrance to the Cathedral churchyard. In about one minute we shall reach Knightrider Street and make a halt on the right hand corner. Two notices on the walls claim our attention. One is a little iron plate bearing the inscription "S.G.P.", a trifle mystifying until we realize that we are standing in St. Gregory's Parish. The church was not rebuilt after the Fire yet apparently the parish is still an entity. The other notice reads:

Faculty Office.
Doctors' Commons,
Marriage Licences,
First Door, No. 23.

If there is a curious survival in London here is one. Here stood Doctors' Commons, familiar to lawyers as a place of great legal importance in the past and known to the general public only because Dickens referred to it in several of his books.

Doctors' Commons

Sometime before the Fire, Dr. Henry Harvey, Dean of the Arches, moved from Paternoster Row to Knightrider Street where he rented a



The Court Room, Herald's College.

sion Doctors' Commons sprang up, for here was a company of Doctors living the common life. After the Fire, the lawyers went back to their old haunts and lived round two quadrangles which existed until 1861. Five courts were held in Doctors' Commons. One court dealt with Admiralty matters and the others with matrimonial and ecclesiastical cases. The buildings were demolished in 1861. The law has probably been very much altered since that time, but in one sense Doctors' Commons still exists, and people still visit Knightrider Street when they want marriage licences or wish to consult an ecclesiastical lawyer. No. 23 has an old world atmosphere about it, and must be noticed.

The Visit of Mr. Jingle

It was to the older building that Tony Weller went to draw £400, left him by his first wife. On the way out he met "two coves in white aprons" who were hawking marriage licences. Sam Weller, therefore, knew all about Doctors' Commons and was well able to advise Mr. Jingle as to what he ought to do. That gentleman rose from the breakfast table at *The White Hart*, Southwark, and hurried off to St. Paul's Churchyard. He passed through a little archway, successfully evaded the "dragons in white aprons" and found himself in the Vicar General's Office where he procured a "highly flattering address on parchment from the Archbishop of Canterbury, to his 'trusty and well-beloved Alfred Jingle and Rachel Wardle, greeting'." Mr. Jingle then "carefully deposited the mystic document in his pocket, and retraced his steps in triumph to the Borough."



The low archway which led to Doctors' Commons. Demolished, 1904.

And what the good man did over one hundred years ago others may do today within a few yards of the old offices.

Heralds' College

We can now continue our walk down Godliman Street to find, at the S.E. corner, one of the least known, yet most interesting buildings in London. It is the College of Heraldry. Heraldry belongs to the mists of time. Scholars have traced it back to the twelfth century when

pens inside, or perhaps even noticing its time-stained walls.

The College Activities

It is the duty of members to study the history of heraldry, to protect the rights of those who may bear arms, and to create arms for those who would "strut in the motley procession of gentility". The officials are the servants of the King, and attend at the opening of Parliament and on other great occasions of State. There is one thing they never do and never have done; they do not blow trumpets. Mr. Oswald Barron has reminded us that a stage direction of Shakespeare has been misunderstood for 350 years. Where Shakespeare writes: *Enter a Herald with a trumpet* it has been taken to mean that the Herald was to enter with a musical instrument whereas the dramatist meant that a Herald should enter accompanied by a trumpeter. In addition to the members there are a few artists on the staff who carry out the ideas given them by the officials. When new arms are granted and everything connected with them has been approved, the design is enclosed in a brilliant red box which bears the crown of the sovereign on the cover. It is a lovely thing to possess and its contents are a source of pride to the owner.



The Demolition of Doctors' Commons.

it appears to have become fully developed, and much as we know it today. It was not every man in the old days who had the right to bear arms and it became necessary that a body of officials should decide to whom the right belonged. In this way the College of Heraldry had its beginning. The members were men who knew their subject and it was their duty to protect the owners against the infringements of their rights. The history of the English College goes back certainly to 1484. In 1554 Queen Mary gave the members a home which stood on the present site. This was destroyed in the Fire and the present building was set up within a very few years. It seems that the officials stuck to their posts like heroes at the time of the Fire. All the documents were carried away to places of safety save two books, with the result that today the College possesses priceless treasures. We will cross the road and look the present house full in the face. From one position it seems as if the dome of St. Paul's belongs to it; it seems to stand mounting above the centre of the building. When Emmott, the Kings' builder, erected the College in 1684 it was a four-sided building with a small arched entrance in Godliman Street. One side was sacrificed in 1867 when Queen Victoria Street was cut through a labyrinth of old city lanes. The main building no longer enjoys that privacy which is its due and is exposed to the gaze of everyone, yet nearly everyone passes by without asking what hap-

Kings and Dragons

The members of the College hold offices unlike any others in the country. Their duties are different from those of any other officials and they struggle on bravely under peculiar names. They seem ordinary enough as they move among their fellows in the world, and may be treated as such for all we know, yet these men are kings and dragons in spite of the quiet apparel and modest behaviour.

For many centuries the three orders of officials have remained the same.



The College of Heraldry.

There are three Kings who are, of course, specially wise men. They are:

Garter King of Arms.

Norroy King of Arms.

Clarencieux King of Arms.

The first of these is the chief whose only superior officers are the King of England and the Earl Marshal. He must be an Englishman with the right to bear arms. The Norroy King (or North King) has for his province the country north of the Trent, and Clarencieux presides, as far as heraldry is concerned, over the south. These Kings are appointed by the Earl Marshal who, after certain imposing ceremonies have been performed, places a crown on the head of the new officer. On State occasions the Kings wear very gorgeous robes.

The officials next in importance are the six Heralds at Arms. They are:

Somerset.

Windsor.

Richmond.

Chester.

Lancaster.

York.

On occasions of State they wear wonderful robes, a little less imposing than those of the Kings.

After the Heralds come the PURSUIVANTS, four in number and most interesting in name. They are:

Rouge Dragon.

Portcullis.

Blue Mantle.

Rouge Croix.

All these officials have their own rooms and private libraries. They work independently but meet in Chapter once a month to discuss the affairs of the College. A Herald or a Pursuivant is always in attendance in a panelled room to interview inquirers, and as likely as not the caller is ushered into the presence of Red Dragon or Blue Mantle who look as harmless as the local bank manager, and as plainly attired.

Within the College

The most impressive chamber in the College is the Court which in some respects resembles a Chapel. Instead of an altar there is a throne reserved for the Earl Marshal. In case of a serious dispute over a matter of arms, the case would be argued here, and counsel would sit within the railings which surround the throne. The arms of Queen Anne hang above the throne with an angel on each side. In front of the throne is a pendant which escaped the Fire, and round the walls are paintings of bygone officials. The door leading to the enquiry office is seen in our picture and also the gallery which leads to the Garter King's suite. Whether these apartments are ever shown to the general public the writer does not know but of course there is nothing to prevent any courageous citizen from calling about his right to bear arms. Whatever the result of his enquiry he would emerge having seen two noble apartments and having interviewed a Herald or a Pursuivant. The other apartment of first rate importance is the Record Room which contains books and documents of the greatest possible value which go back in some cases to the 15th century. Here in a glass case is the sword of James IV. of Scotland picked up at Flodden Field. This octagonal room is very carefully guarded. It has an iron door, and sheets of metal hang in front of the

windows at night. It might be very difficult for a visitor to gain admittance into this room but in St. Peter's Hill, which runs parallel to Godliman Street, anyone may look up and see the plates which protect the windows, hanging in mid air. They are as unusual as everything else at the Heralds' College.



SERMON MATERIAL

Part III of Paul Bull's "A Preacher's Notebook" is now ready for sale. It contains outlines from Palm Sunday to Ascension Day and many stories for illustration. Paper . . . 45c.

SOCIAL THEORY

Death or Dogma is the title of E. L. Mascall's book on the Christian Faith and Social Theory. There are chapters on the Sovereignty of God, The Dignity of Man, etc. A good study book for those who seek a way out of the social confusion of the hour. . . . \$1.10

WORSHIP

A short, duly-proportioned, accurate and clear history of worship is difficult to write, but Dr. Hardman's "History of Christian Worship" deals very ably with the development of worship from the first century to the present day. . . . \$1.50

MIRACLES

Christ's Healing Miracles, by T. W. Crafer, D.D., is a practical and devotional study of our Lord's healing. . . . 75c.

FORGIVENESS

The Forgiveness of Jesus Christ, by W. E. Barnes, D.D. Starting from the Old Testament, this study in the Gospels deals fully with the character of forgiveness as shown in the dealings of Christ with men. 134 pages. . . . \$1.10

HAZEN BOOKS

"God" and "Jesus" are the two new titles in this series, the former by W. M. Horton and the latter by Mary E. Lyman. . . . Each 50c.

THE ROOT OF THE MATTER

In the book of this title H. R. L. Sheppard has gathered essays by eminent writers on Human Relations, Politics, Education, Religion, etc., offering a programme for a better state of things. 327 pages. . . . \$1.75



THE BISHOP OF LONDON

The secret of the Bishop of London's intention to resign his vast charge had been well kept. The Bishop's vitality and enthusiasm are so undimmed that most people would have predicted a continuance of his fatherly rule for many years. It cannot have been easy for Dr. Ingram to make a decision which, as he told his Diocesan Conference, will be like cutting off his right hand. By January 1, 1939, the latest date at which the resignation will take effect, the Bishop will have completed fifty years' ministry in London. It has been a wonderful ministry. The Archbishop of Canterbury has testified how the character of young Mr. Ingram, head of Oxford House, turned the mind of young Mr. Lang, student of the Inner Temple, from the thought of a career at the Bar to the Sacred Ministry. Few Bishops have enjoyed such widespread popularity. Churchmen of every shade of opinion in the diocese of London claim the Bishop for their own.

One Hundred Years Ago

Death of Bishop Stewart: Lord Glenelg to the Earl of Gosford (Governor), dated Downing Street, 3rd August, 1837: It is my painful duty to inform you that the Lord Bishop of Quebec expired on the 13th ulto., at the house of his nephew the Earl of Galloway. (State Paper) Bishop Mountain wrote thus to the S.P.G.: "His decease deprives the Church in Canada of one who was her boast and blessing, and the clergy of a father and a friend. I have myself lost a personal friend who had long honoured me with the most intimate confidence and I succeed for the present to his charge with much fear and trembling, having no hope of ever doing what he has done." Sept. 21st, 1837. (Memoir of G. J. Mountain.)

Recollections of Bishop Stewart: Bishop Jacob Mountain once said to the Rev. C. J. Stewart (who was then S.P.G. missionary at St. Armand) "Stewart, you have been buried long enough in this wilderness. There is too little refined and intelligent society for a man of your family and taste; you had better go to Three Rivers." Mr. Stewart replied "I am well contented with my station. The Lord has placed me here. . . I have no wish to go to Three Rivers." A friend who knew him (Rev. J. P. K. Henshaw, later Bishop of Rhode Island) wrote: "His missionary spirit burned with an ardour more intense and his missionary labours were more abundant than before" (referring to his consecration as Bishop of Quebec). He rests from his labours, and his works follow him. Those works prove what a vast amount of good may be achieved by a man of moderate ability under the influence of a heart pervaded by love of Jesus and given to God. (Hawkins', Annals)

Bishop Stewart's Fortune: "He died possessed of no property. His private fortune, amounting to five or six thousand pounds was expended upon that church to which he also gave himself" (Hawkins' Annals of Diocese of Quebec). Till his death he continued the indefatigable promoter of religion, education, charity and peace. In life he manifested the holy influence of the Gospel, by fervent love to his Saviour, charity to the poor, and zeal to build up the Church in the wilderness. (See Tablet in Trinity Church, Frelighsburg. St. Armand East, Que.) After many labours for the Holy Church, freely undertaken and beautifully fulfilled, far from home and loved ones, he gently fell asleep in Christ in the 62nd year of his age. (See Latin inscription in Corpus Christi College, Oxford.)

A Poetic Tribute to Bishop Stewart: By the Rev. Edward Denroche of Brockville, from the "Church" newspaper: Oct. 1837.

Rest—pilgrim Bishop, rest.

Thy toils are o'er;

Rest—for the great Holy Priest,

The Bishop of thy soul,

Stayeth thy pilgrimage

For evermore;

Run is thy rugged race,

And gained is glory's goal!

Thou guileless man of God!

Thou venerable priest!

Unnumbered works of love

Thy righteousness attest.

Apostle of the western wilds,

Thy ministry was blest.

Rest—pilgrim bishop, rest.

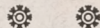
(The above is one of five stanzas of the poem which was copied in the Canadian and American newspapers of 1837.)

Bishop of Montreal's Chaplain: The Bishop of Montreal to Sec. S.P.G., Quebec, 30th Aug., 1837. Whenever it pleases God to remove the Bishop of Quebec, I shall lose, if I survive him, 855 pounds a year. How I shall face the difficulties I must leave to Providence. (Suggesting that the Society place a clergyman at his disposal to answer emergency calls and act as his travelling companion and secretary.)

(S.P.G. Letters)

Betteridge-Cronyn Mission: Lord Grey writing to Rev. Wm. Betteridge from 10 Downing St., London, 7th Aug., 1837, expressed his sympathy and agreed that funds for maintenance of the Church of England in Canada were insufficient; and that dependence on the precarious support afforded by local congregations was to be deprecated, yet there were difficulties to be faced in meeting the requirements of the Church. There were only four sources from which H.M. Gov't could obtain funds for the purpose: (1) from public revenues of Great Britain, (2) from unsettled Crown Lands of the Province, (3) from Clergy Reserves, (4) from the public revenue of the Province. (Public Archives of Canada)

Caradoc: Near Delaware, U.C., 2nd Aug., 1837. Rev. R. Flood to Rev. W. J. D. Waddilove, giving a report of the Mission to the Monsee and Bear Creek Indians upon the Thames River, near Lake St. Clair. His way lay over an Indian path through tangled forest, wading through swamps up to the knees, devoured by mosquitoes, in a country abounding in rattle snakes. In the Indian church 50 to 100 persons assemble. Half-Moon, Snake and Hoff act as interpreters or exhorters to their own people. "Pray present my kindest Christian regards to that man of God, my beloved bishop, and may his end be peace when his sun goes down." (Stewart Missions)



FIFTY YEARS AGO

Two interesting documents have recently come to this office. One is the circular sent out fifty years ago to appeal for funds for the Bishop Inglis Memorial to be erected in St. Patrick's Cathedral, Dublin. The other is the Service Form for use on Sunday, June 19th, 1887, issued by the Provincial Synod of the Church of England in Canada, to be observed in commemoration of the centenary of the Colonial Episcopate. It was issued by Charles, Bishop of Niagara and ends with this note:

"By direction of the Provincial Synod, the offerings at the Services on the 19th instant, should be given towards the erection of a Memorial Cathedral in the City of Halifax, the See of the First Colonial Bishop. They may be forwarded direct to Halifax, or sent to Mr. J. J. Mason, for transmission."



One Communion and Fellowship

August

"Far down the ages now,
Much of her journey done,
The pilgrim Church pursues
her way

Until her crown be won;
The story of her past

Comes up before our view,
How well it seems to suit her still,
Old and yet ever new."

H. Bonar

Last month we spoke of the history of our Northwest, and the coming of our Church there as falling into three parts. First, in 1610 came our flag with its crossed crosses, set up beside Hudson Bay by Henry Hudson. Next came the great British business association of the Hudson's Bay Company, with their establishing of peace with the Indians, and then their bringing out as their Chaplain the Rev. John West, who in his three years on those prairie lands firmly rooted our Church in the country.

In the church at Chettle, part of the parish of Farnham, Surrey, England, is a beautiful memorial window to West, his dust is buried near, but his great monument is our Church in Western Canada. Our cathedral of St. John's, Winnipeg, stands almost on the site of his tiny wooden church whose bell was the first ever to sound across the prairies. Our St. John's College, Winnipeg is the development of his small school, the first in all the Northwest, opened in the October of 1820.

This brings us to the third part of our history, the coming of the C.M.S. (Church Missionary Society). Mr. West had been engaged by the Company, his duties not including missionary work among the Indians, though the Company put no obstacles in the way of his active teaching of the Indians he met. But his "burning letters" home to the great society brought him funds at once so he established our first Indian boarding school, at Red River (Winnipeg).

After he left, the C.M.S. took full charge of the Northwest work. Canon Vernon, in his *Old Church in the New Dominion* (Page 124), thus describes their work in the century from 1820, when John West came out, to 1920, when the C.M.S. transferred the work to our M.S.C.C. (Missionary Society of the Canadian Church):

"It supplied 172 missionaries and 48 women workers, including wives of missionaries. Its financial contributions to work in Canada had then

reached £834,113 (over four million dollars), which includes all money spent for the support of its missionaries, local workers, and for buildings but not the cost of passage, outfits, or the training of missionaries. To this it added a parting gift to our own M.S.C.C. of £25,000. . . . Eight western dioceses trace their origin to the Society's work. Our present work for the Indians and Eskimo owes its origin and the most of its maintenance for many years to the C.M.S. Perhaps its greatest contribution to the Anglican Church in Canada has been its excellent standard during a hundred years of generosity and self-sacrifice, both in gifts of money and in the unexcelled expending of heroic lives."

Of these heroic lives so freely spent in establishing the faith of Christ in our Northwest, we can only mention a few outstanding ones. To Red River, succeeding Mr. West, came William Cochran, "Cochran the Dauntless", his forty years of service adding much to the raising of the people of the West. Born in Northumberland, 1798, he grew up to be a tall strong youth early entering the Church, being priested in 1825, when he married and directly volunteered, together with his bride, for service in the Northwest.

There was no objection made by the Hudson's Bay Company to taking out Mrs. Cochran as they had already three or four school teachers with white wives; and, another sign of the changing times, the first plow to reach our prairies came out with the Cochrans.

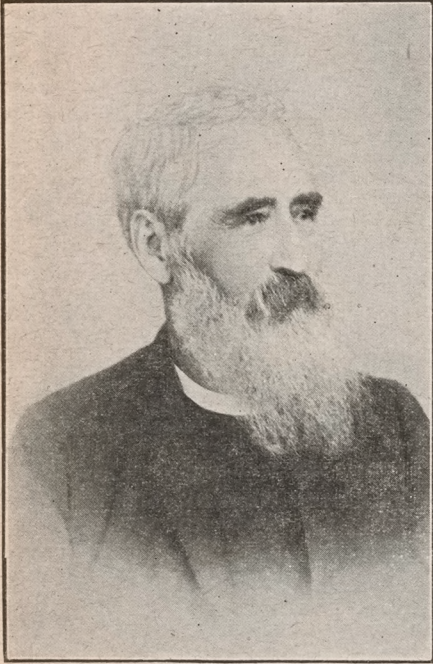
Already the settlement at Red River was rapidly increasing in size; retired officers of the Company and a few immigrants from Scotland were settling there, in addition to the original Selkirk parties. West's little church was far too small to accommodate the people, so a second church, St. Andrew's, was built, and later, a third, to meet the needs of the spreading settlement; the Scotch Presbyterians, who comprised most of the population, called them Low, Middle and High Church, according to their position by Red River, not because of any matter of ritual. The Presbyterians, having no Kirk, cheerfully joined the



Some Saulteaux Indians.

Church, only asking that at prayer they should stand instead of kneel.

After seven years of work among the white and the many half castes who had joined the settlement, Mr. Cochran turned his attention to the Saulteaux Indians. Their chief, Pigewis who had so welcomed John West and who was now a baptized Christian, was keen to help his people,



Archdeacon McDonald.

and he backed Cochran, though the Medicine Men of the tribe prophesied all manner of evil if the Indians forsook the ways of their fathers.

Cochran, of course, never dreamed of the coming of people to make the Northwest a new white nation; to him the prairies were to be a permanent game preserve for the fur hunters. Still he wished the Saulteaux to start some simple agriculture, as they suffered so in the seasons when the game failed. There has been much fiction written on the happy life of the Red Man before our fathers came. Carefree he rode the prairies they say, hunting the buffalo herds, and wanting nothing. Yet in Franklin's journals (1816-25) he gives the same harrowing descriptions of the sufferings of the Indians in the bad seasons as do our own early missionaries. Children dying *enmasse*, men crazed with hunger becoming cannibals. Unutterable misery!

So Cochran spoke to the Saulteaux, "Six times has this river been frozen since I came to your country. Six times the wild fowl have passed and repassed. Yet always I have enough. I have house, garden, fields. I am never in want. I

can feed my family, the Indian children (in the schools), and give to the hungry stranger. Now will you, too, farm. I will teach you, I will give you hoes and seed. I will send a man with oxen to plow your land, I will show you how to preserve corn and potatoes for winter use."

Said Alexander Ross, of the Company (not an admirer of missionaries), "Mr. Cochran was not only a pulpit man, he was a spade man and a plow man," the kind the Northwest needed, for if the Indians were to be saved as a people, and rise to be a strong people, they must overcome what the early Jesuit missionaries called their "intractable indolence". They were energetic enough when hunting, or on the war path, but the steady labour of the farmer was very hard to their nature. Still, urged on by Cochran, the Saulteaux did take up farming. Bishop Mountain, on his memorable visit to Red River, notes the contrast between the misery in the pagan villages he had passed, and the comfort in the Saulteaux settlement, "the commencement of farms, cattle grazing in the meadow . . . the simple but decent church with the school house". This was in 1844, ten years after Cochran had turned the first sod in the Saulteaux village, holding the plow with his own hands.

The visit of Bishop Mountain was an epoch making event; not only was it an intense encouragement to the missionaries there, but the white settlers and many of the Indians first realized there was a Canada (the Northwest was then "Northwestern America"). All the missionaries had come out in the Company's ships by way of Hudson Bay; from the Bay came the English mail, and all imported goods; Canada was indeed an unknown land until Bishop Mountain came from there to Red River.

His visit had a further result, the founding of the first western diocese, in 1849. But this must be dealt with in a future article.

We mentioned that West was given the little son of one of the Bay chiefs to educate. He also received three other boys, and these four, pagan-born and knowing nothing of Christianity till about six years old, all became Christian workers. Two of them, Henry Budd and James Settee, were ordained priests and were highly thought of by the somewhat critical officers of the Company. Then, years after, in 1870, when the Red River expedition under Wolseley (Sir Garnet) came to put down the first Riel rebellion, they were astounded at the sight of a good stone church (in the old Saulteaux village) and its priest, the Rev. Henry Cochran, a full-blooded Indian. He had taken the name of his greatly loved missionary.

Then there was James Hunter, afterwards Archdeacon, who came out from the old country, but married a daughter of the new, Jean Ross of Norway House, where her father was Factor. She was a great help to her husband in his work of translating parts of the Gospel and hymns into Cree.

We have, too, the two country-born missionaries, but of white parentage, Thomas Vincent, the energetic worker under Bishop Horden (of whom we shall speak later), and Robert McDonald the first white man to enter the Yukon.

The Mission School Re-visited

By E. A. Taylor

Four years ago, when visiting Jerusalem, I was deeply interested in the school for girls under the management of the Church Society for the Propagation of the Gospel among the Jews. For close to a century Christ Church has stood in its compound on one side of the open space where the sweet pepper trees grow. There, too is the Hostel where the Mission workers and some outsiders like myself board. It is an old Arab house with wings added, the original building being six hundred years old.

In one wing is the School Hall, a fine room where an old Girls' Reunion was held while I was there, and I was invited to attend. I was very glad to go, as the school had so interested me. Four years ago it had one hundred and fifty Jewish girl pupils; now it has one hundred and eighty. I used to watch them gathering each morning, a good-looking group, neatly dressed, sturdy limbed, and with such bright, intelligent faces. I was very glad to be able to see the "Old Girls", to see what kind of women had resulted from the faithful work in a Christian school.

So I went. What struck me first was the number of Old Girls—one hundred and eleven were there—fine-looking young women, well dressed, and many with a baby in arms, or a small child clinging to her skirt.

Then I noticed some of the pictures on the walls. One was of Abraham standing outside his tent to welcome the three angels, one of whom is unmistakably the Christ of Christian art! And before Him Abraham, whom the Jews call Father, bows.

All the pictures were Christian. There were copies of some by the greatest artists in Christendom, showing a Jewish girl of nineteen centuries ago, Mary of Bethlehem, with the Holy Babe in her arms. Then there was one of St. Francis of Assisi, with his bird friends all around him, and the wolf who followed him lying at his feet. He was a priest of the Church of Rome, which still speaks hate against the Jew and is actively hated by him.

Yet they crowded to this school.

The missionary in charge gave a short address, speaking of our Lord, the audience listening respectfully. They stood up reverently as he prayed to the God of their fathers, but in the name of Christ. With seeming heartiness they joined in singing His praise. Later I asked the missionary about this. He told me that the modern Jew, even in Jerusalem, has no prejudice against English-speaking, non-Roman Christians. He will entrust his maiden daughters, fiercely guarded in that Moslem land, to our schools; and, if later they will attend our church, if married bringing their husbands with them, the older generation

may, as non-Jews often do today, groan more or less privately over the doings of young people, but they do not openly interfere with them.

"Then they are really Christians, Mr. M.....?" I said.

"We must leave that to God," he answered. "A few, very few, come forward for Baptism, and these are made outcast from their people. A funeral service is read over their names, and their relations wear mourning. In every case they



leave the country, being unable to stand the social and business ostracism. But if they are not baptized, not publicly named Christians, they seem able to worship with us without being troubled."

The Reunion ended with a social hour when refreshments were handed round by the elder girls of the school. We drank coffee and ate the small cakes, I did not care for the many sweetmeats.

I talked with some of the women, who all spoke good English, and admired the babies.

Now can we say our Mission in Jerusalem is a success? I think, yes. But can anyone be a Christian who does not publicly confess Christ?

I only know that if I were a Jew today, when he is so fiercely hated and so often assaulted in Palestine by the so-called Nationalists (in other countries too the people are being led by the poor fools who govern them in anti-Jewish crusades), though I might love and believe in Christ with all my heart, I would never renounce my own people while they were hated and oppressed. And I think my Lord would understand.

Have you Ordered Your Copy
of

CHARLES INGLIS

Cloth, \$1.25

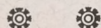
Paper, \$1.00

Diocese of Algoma

Rev. E. G. Dymond, who has been Incumbent of Kirkland Lake for the past eight years, has been appointed to Massey, Watford and the Indian Reserve.

On the first of March last Kirkland Lake became a self-supporting parish.

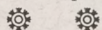
Mr. Dymond was also instrumental in establishing the Ukrainian Church in Kirkland Lake, thus making provision spiritually, not only for the people of that nationality, but for members of other orthodox churches represented there. A church building was erected a year ago and Services have been regularly carried on for these people who worshipped for some years in St. Peter's.



Diocese of Saskatoon

The rural deanery of Battleford met on June 8th at Maymont, at All Saints' Church which is being temporarily served by Mr. Simpson of Wycliffe College. Mr. Simpson is a son of Archdeacon Simpson who was for many years Western Field Secretary of the G.B.R.E. Rev. P. H. Jordan preached at the opening celebration of Holy Communion, Rural Dean Robt. Willis being the celebrant. Dr. Rowe of the Canadian Guild of Health addressed the gathering on the work of spiritual healing. Addresses were also given by Archdeacon Alderwood. Mr. H. F. L. Pink and Rev. Roy Manwaring were elected deanery representatives to the executive committee of the diocese.

Archdeacon Alderwood announced that a challenge was being issued from the Synod Office to all parishes and missions to undertake as a "Coronation project" the general improvement of church property. He spoke in his address of the peculiar pride which Anglicans felt in the recent Coronation Service and challenged those present to prove worthy of our Anglican heritage of beautiful buildings, dignified ritual and saintly leaders.



"His Name is called The Word of God" Movement

STANDARD: *Acceptance of The Atonement and belief in the abiding Spirit of Jesus in all who acknowledge Him as Saviour and Lord.*

"Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (Hebrews VII: 25).

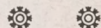
The Church Militant Prayer in our liturgy is a mighty prayer of intercession. It includes seven great subjects which cannot be covered in this space. (Send addressed stamped envelope for same if desired.) This truly great Communion prayer will bear much study and needed introspection. What vast far-reaching petitions are made in believing faith in prayer by those who confess the Holy Name of Jesus and compose the Universal Church, which is the Body of Christ, the faithful company of all true believers. The essential requirement of all intercession is the realization of the Presence of Christ—the Living Intercessor for every sinner who seeks to draw nigh to God. Then shall we cry out as did David of old: "I give myself unto prayer." All that I am—my whole being, body, soul and spirit—is consecrated, O God, to Thee. William Cowper's words are helpful:

O Lord, increase our faith and love,
That we may all Thy goodness prove,
And gain from Thy exhaustless store
The fruits of prayer for evermore. Amen.

The Rev. J. T. Robbins, M.A., is preparing a series of studies on the Book of the Acts of the Apostles for members of this Fellowship. Two studies of the series are available to members interested. For details of Bible studies and information of the Fellowship write the Registrar, enclosing postage for reply, Mrs. F. G. H. Williams, 1434 King St. W., Parkdale, Toronto, Ont.

The Rural Dean announced that the next meeting would be devoted to a study of social service, this being the special assignment of the Synod to the deanery of Battleford.

It might be helpful to other dioceses who find, as Saskatoon has found, that many standing committees literally carry out that somewhat unfortunate title by "standing pat", from one Synod to the next, to learn of the experiment put into effect at this year's Synod. Each deanery is to be responsible for the work of one of the standing committees. This, it is felt, will facilitate meetings of the committees and give a definite task to each deanery. How the experiment works out remains to be seen.



Diocese of Montreal

For the chapel in the Jewish mission, the W.A. of St. Columba's parish gave an oak altar, the workmanship of Mr. George Zwinge. One feature of this altar is a small replica of the seven-branch candlestick, used in the temple at Jerusalem.

During the first part of August, a summer school for clergymen is being held at Macdonald College; the Rev. Kenneth Naylor is one of the organizers and the Rev. Roland F. Palmer, S.S.J.E., is one of the lecturers.

St. John Baptist's Church, Pointe Claire, presented a paten and chalice to the Rev. B. J. Thorpe on his leaving for the incumbency of South Stukeley.

The Rev. M. A. Stephens of St. Saviour's Mission is doing two months' work in the diocese of Athabasca, under the aegis of the Fellowship of the West.

Canon Davison suggested to the public in Montreal, that every holiday-maker should give a thank offering to aid those in need.

Sailors from H.M.S. "York" and H.M.S. "Apollo" attended a Drum-Head Service, conducted by the Rev. E. A. Findlay in Woodland park, Verdun.

Rural Deanery of Metaskiwin

ST. MARK'S, HARDISTY

On the last Sunday in June, a special Young People's service in St. Mark's Church attracted a fair congregation of young people, although there were too few boys present in comparison to the number of girls. After the service, the young people were invited into the vicarage to discuss the matter of young people's activities with Mr. Disney. A committee consisting of George Chohey, John French, Betty Trupp and Ada Spence was appointed to discuss the nature of a young people's association and bring forward proposals to another meeting of Anglican young people to be called early in September.

The W.A. have provided various articles of furniture for the vicarage.

Perhaps the most encouraging feature of our church life at the present time is the spirit shown by the choir, who have been loyal and have kept up their attendance well in the hot weather. Mr. Trupp has been indefatigable in his efforts to build up a choir that will worthily lead in God's praise.

This is holiday season, and perhaps Hardisty loses more of its people during July and August than do most towns. But on the whole the congregation have maintained a fair average. There are still, of course, many vacant seats. And many, from whom better things might be expected, are seldom seen in God's House of a Sunday night. This is perhaps our most serious immediate problem—to bring back those who seem to have forgotten. Will you who read this, pray for the return of the lapsed? And if you have yourself slipped, will you return into the House of the Lord with greater resolution, to be more true to your faith in the future?

HOLY TRINITY, HUGHENDEN

The congregation has been fairly constant this summer. But the poor attendance of young people is deplorable. Perhaps it will be possible before long to have a young people's association. Meantime, would you have the young people in your prayers? We cannot afford to have them grow up in ignorance of, and heedless of, the things concerning the Kingdom of God.

It is hoped to receive the Sunday School, and have it meet regularly beginning with the first Sunday in August. Will you keep this work also in your prayers?

FULLVIEW

Services are held in the school house on the first and third Sunday in each month. It is hoped that the departure of some families from the district will not discourage those who remain. Sometimes the attendance has been disappointing. Let us pledge anew our loyalty to the Church of Christ.

CRICKLEDALE

Services are held in the school house on the second Sunday in the month.

PEARSON

Services are held on the fourth Sunday of the month. Our Anglican families here are few now; but those who remain are very faithful.

N.B.—As one goes about the countryside, one from time to time, especially in the unorganized districts, comes across children who have not been baptized. Would any who know of such in the Hardisty-Hughenden districts be good enough to let Mr. Disney know? None should be deprived of the benefits of the Sacraments of the Church.

CAMROSE

God does so many things silently, without any blare of trumpet. Whoever heard the lilac bloom! One only knows that it has happened, and that it is spilling its fragrance on the morning air.

It was the same all through the lovely life of Christ, He sought no cheap publicity, did nothing for mere sensation. Surely one of the chief charms of His glorious Personality was His quiet dignity in the midst of clamour and din. One can feel it wherever He is mentioned. His sense of humour was quiet: never loud or caustic.

We should learn to live without hate or resentment against those who hurt us, and without too much thought for one's own selfish will. "Who loseth his life shall gain it."

When once the spirit has become calm and unafraid, the rest of our powers can march gallantly forward to face the future—any future.

"In quietness and confidence shall be your strength."

Sunday services: To Archdeacon Cornish and Mr. Baker, we extend a friendly and appreciative "thank you."

Rural Deanery of Jasper

EDSON AND ST. PAUL'S MISSION

On Friday, the 2nd of July, a farewell party was held in the parish hall, in honor of Miss Ethel Harvey, who is returning to England this month. A pleasant evening was enjoyed, and Miss Harvey was presented with a suitcase, and a picture of the church, rectory and hall, which we hope will remain with her as a small indication of the gratitude of St. Catherine's parish, for her splendid service in a number of church organizations. She will be greatly missed here.

On Wednesday, the 7th of July, Mrs. Glover and Mrs. Tucker went with the Rev. T. J. Matthews and Mrs. Matthews, to organize a new branch of the W.A. at Peers. The members forming this new group, at its commencement, were Mrs. Langford, Mrs. Holloway, Mrs. George, Mrs. Bonas, and Mrs. Acorn. The branch will be called St. Ann's W.A. Mrs. Langford was appointed to the position of president and Mrs. Holloway, secretary-treasurer. The members arranged for a garden party to take place the following Wednesday, the 14th. (Unfortunately it was a very wet day, which prevented cars going from Edson.)

After the meeting, a short service was held in the church, at which the Rev. T. J. Matthews blessed the badges of the new members. Following the service, tea was served outside, and we all had a very pleasant visit.

Baptisms were: Doris Lynne Osborn and Charles Leonard Osborn, on June 18th; Christine Alva Hansen and Jewel Marie Hansen, on June 20th; Elizabeth Minnie May Martin, on June 23rd.

Marriages were: Genevieve Mae Sanders to Geoffrey Emery Tilby, on June 15th; Josephine

Yolanda Carmata to Robert Joseph Timmath, on July 13th.

Burials were: Howard Elias Hewitt, on June 7th.

Note: There will no services in Edson on the 3rd and 5th Sundays of each month until further notice.

MAYERTHORPE AND DISTRICT

Last summer one boy and four girls from this district attended the Summer Camp at Kapasiwin. This year eight boys and twelve girls spent ten happy and memorable days at the lake side. Next year we hope that the number will be greater than ever. Those W.A.'s and individuals whose generous donations enabled some of the youngsters to go for a holiday may feel quite confident that their gifts were productive of much good both spiritually and physically.

The value of Kapasiwin Camp can never be estimated in terms of money. There are now many in this parish who realize what a need it fills in the life of the Diocese.

Holy matrimony: David Phillip Cowan and Winnifred Agnes Ruth Hawkins, at Stanger Church, July 7th. Melvin Knight and Velma Washburn, at St. Luke's Church, Mayerthorpe, July 26th.

Rural Deanery of Wainwright

EDGERTON

The social evening sponsored by St. Patrick's W.A., Heath, held at Clear Lake, was quite a success in every respect. The ladies of Rosemoynes are arranging for something of a similar nature in the near future.

St. Mary's W.A., Edgerton, are also busy preparing for the garden party to be held at the home of Mr. and Mrs. P. S. Pawsey, on August 12.

It is encouraging to report that the attendance

at services was well maintained during the warm weather, especially at Heath, Rosemoynes and Ribstone.

Holy Baptism, July 11th: Barbara Sarah Worrall. July 21st: Mary Elizabeth Sayer, Ruth Margaret Sayer, David Reuben Sayer, Barbara Jean Sayer, Grace Elsie Sayer.

Holy Matrimony, June 30th: William Lester Woodcock of Edgerton and Jessie Olive Boulton of Murillo, Ontario.

ST. MATTHEW'S, VIKING

The congregations at Lake Vernon and at Metropolitan have been combined. The services being conducted in the latter district. Formerly St. George's, Metropolitan was connected with the Wainwright Mission. We look forward to the growth of a strong church centre in these districts.

The parish was represented at the Kapasiwin Summer School. Evelyn Laws, Richard Laws, Billy Cary, David Cary, and Mr. Anderson attended the duration of the School. It is to be hoped that next year many more from the parish avail themselves of this opportunity of a pleasant and profitable holiday.

A group of W.A. members sponsored a successful and enjoyable bridge party in the parish hall, towards the end of June.

In all our centres we have offered grateful thanksgiving to God for the recent rains which have done so much to revive our fields and lift our spirits after the long period of drought.

Marriage: July, 1st, at St. Matthew's, Viking, Alexander William Levi Montgomery to Jeanette Elizabeth Challenger.

Edmonton's Leading Furniture Store NATIONAL HOME FURNISHERS

9936 JASPER AVE., EDMONTON

"It's Easy to Pay the National Way"

Clergy List

Name	Address
Rt. Rev. A. E. Burgett, M.A., D.D., Bishop	9807 106th St.
Ven. F. C. Cornish, Archdeacon and Secretary-Treasurer, 11614 88th St.	
RURAL DEANERY OF EDMONTON:	
All Saints'	
Rev. Canon E. Pierce-Goulding..	10523 99th Ave.
Rev. C. B. Beck.. ..	10161 107th St.
Holy Trinity	
Rev. G. G. Reynolds, Rural Dean..	8319 101st St.
Christ Church	
Rev. G. P. Gower.....	12110 102nd Ave.
St. Faith's	
Rev. Canon C. F. A. Clough. . .	11520 94th St.
St. Stephen's	
Rev. J. C. Matthews.....	9537 109th Ave.
St. Peter's	
Rev. S. F. Tackaberry.....	11138 127th St.
St. Mary's	
Rev. Canon G. McComas.....	11212 61st St.
St. Luke's and St. John's	
Rev. W. H. Hatfield	9014 85th Ave.
St. Mark's and St. Paul's	
Rev. C. Storey.....	10744 111th St.
Good Shepherd	
Capt. W. R. Baker.....	10973 126th St.
Fort Saskatchewan	
Rev. L. D. Batchelor	Fort Saskatchewan
Rev. W. Edmonds	11146 91st Ave.

Name	Address
RURAL DEANERY OF VERMILION:	
Rev. Canon W. Leversedge, Rural Dean,	Vermilion.
Rev. P. C. Lindsay.	Manville
Rev. T. W. Teape	Kitscoty.
Mr. A. E. Peterson	Frog Lake.
Rev. G. G. Austin	Vegreville.
Rev. R. S. Faulks	Clandonald.
RURAL DEANERY OF WETASKIWIN	
Rev. E. V. Wright..	Camrose.
Rev. W. M. Nainby, Rural Dean ..	Ponoka.
Rev. A. Elliott.	Leduc.
Rev. F. Franklin.....	Provost.
Rev. P. J. Disney.....	Hardisty.
Rev. J. R. Burrows	Sedgewick.
RURAL DEANERY OF JASPER:	
Rev. R. E. Bradshaw, Rural Dean..	Jasper.
Rev. W. de V. A. Hunt.	Mayerthorpe.
Rev. N. Burgomaster	Westlock.
Rev. C. E. F. Wolff	Barrhead.
Rev. T. J. Matthews	Edson.
RURAL DEANERY OF WAINWRIGHT:	
Rev. A. Wallis.....	Tofield.
Rev. J. L. Anderson	Viking.
Rev. P. A. Rickard.....	Wainwright.
Rev. A. Love	Edgerton.
Superannuated	
Rev. O. J. Roberts	Gibbons.
Rev. Canon W. G. White	11522 87th St.

ITINERATING MISSIONARY

Rev. W. T. Elkin	Mission House.
------------------------	----------------

LADY WORKERS

Miss L. Camp, Sunday School by Post	9906 104th St., Phone 24051
Miss G. G. Hampshire	Ashmont.
Miss M. Kettlewell	Ashmont.
Miss B. Onions	Onoway.
Miss S. Grove	Drayton Valley.
Miss B. Whittaker	Drayton Valley.
Miss B. Meneley	Onoway.
Miss A. E. Manders	Drayton Valley.

SOCIAL SERVICE

Capt. F. Baker (Church Army).....	9729 106th Street, Edmonton.
-----------------------------------	------------------------------

Drink



**5%
Homo
Milk**

It's Extra Rich—5% in Butterfat.
It's the Finest Milk for Children or Grown-ups.
It's noted for its Fresh Sweetness,
its richness and perfect flavor

*You will like E.C.D. Jersey Milk—
It's the Best in the West.*

TRY IT—OUR WAGONS PASS YOUR DOOR

Edmonton City Dairy, Ltd.

Phone 25154



*Cook
the Cool Way*

*with a Modern
Automatic*

Gas Range



ARTHUR CROSS

HAIRDRESSER

Reliable permanents at reasonable prices
Expert Assistants

A recommendation is always appreciated
Phone 22783 201 Moser-Ryder Bldg.
Edmonton, Alta.

Pridmore's Meat Market

10026 101a Avenue

Choice Government Inspected Meats
Cooked and Smoked Meats

Kelvinator Refrigeration

"Northern Lights"

the Diocesan Quarterly for Yukon
Yearly Subscription only 25c

Send yours to:
Rev. G. A. Cross, Whitehorse, Yukon



A World-Wide Organization FINANCIALLY STRONG PROGRESSIVE IN POLICY

Edmonton Representatives:

R. L. GREENE & KIRKPATRICK LTD.

Phone 27181

Upstairs, 10158 Jasper Avenue

The King Edward Hotel

10180 101st St., Edmonton, Alta.

THE HOUSE OF FRIENDLY SERVICE

Hot and Cold Running Water and Telephone in Every Room

Edmonton's Premier Cafe in Connection

Open from 6 a.m. to 2 a.m.

McGavin's Bread

For Particular People

CAKES, COOKIES—All of the Finest

10642 100th St.

Phone 28131

The Canada Permanent Trust Company

Safety Deposit Boxes to Rent
At Exceptionally low Rates

H. L. SPANKIE, Manager

The Canada Permanent Building

Phone 28226

Edmonton, Alta.

Phone 24898

Exclusively Optical

Edmonton Optical Co.

Registered Optometrists

T. G. DARK

A. R. CARTER

0151 Jasper

Edmonton

Strathcona Hotel

Real Friendly Service

Rates—\$1.00 Per Day

GORDON B. PORTER, Owner Mgr.

Whyte Ave. at 103rd St., Phone 32464

W. A. THOMSON

Men's Wear Store

HAND-TAILORED SUITS and
OVERCOATS

High-Grade Furnishings, Hats and
Shoes

Bradburn-Thompson Block

101st Street

Phone 25274

R. & S. RHEUMATISM AND STOMACH POWDER

is positively the greatest Herbal Remedy known today. Acts on the entire system, removing the cause as well as eliminating pain, to give you good health! Rheumatism and stomach troubles soon disappear. 5,000 Edmonton testimonials are ample proof. Contains ten ingredients, all ROOTS and HERBS in their natural form. Do your own mixing!

Two weeks \$1.50, one month \$3.00, two months \$5.00.

R. & S. Powder for sale at all Drug Stores, or

J. C. McIntyre,

Box 374, Edmonton